9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Kung

584 One day the young man killed a little buck and, according to custom, gave most of it to his bride's parents, thus proving that he hunted well and would provide for them and their daughter. With this the engagement was sealed. Shortly after-
585 ward the mothers of the bride and groom built a scherm for the young couple which they furnished with wood and water and enlivened with a fire, kindled by brands from their own fires. Very early the following day the bride's mother adorned
[30] [822] 83 the bride, washing her, hanging white bead ornaments from her hair, rubbing her clothing with red, sweet-smelling powder, a symbol to Bushmen of beauty. Then, sitting her upon one large kaross, they covered her with another and left her to spend the day motionless, waiting for evening, when the union would take place.

788 It is common in Bushman ceremonies for a person at a transitional moment of life to be raised from the ground and hidden from the sun, as though suspended between earth and sky. Young people on the day of their first marriage are
[84] protected in this way; so are newborn babies, and so are girls on the day of their first menstruation. At a funeral, too, the body before burial is covered and raised from the ground, and perhaps all this is because a person is especially susceptible to damage at times of life when change is taking place, when, perhaps, a person is as delicate and fragile as a new moth emerged from a cocoon.

585 [821] 76 Because the sun brings death, no ceremony or part of any ceremony is performed when the sun is strong; but when evening came and the sun itself was dying, the groom was led to his new home by his three brothers, who took him by the hands and pulled him there, forced him, for custom demanded that he show reluctance. The bride, according to custom, refused to go to her husband and had to be picked up by another little girl and carried to him. In the drama of re-

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Kung

164 Short Kwi's wife, who looked around at them all gravely, listening, and when they had finished she nodded her head. "A medicine man of Europeans," they said.

"So," said she.

We talked about the foot for a while, for although he had covered it we could still see the toes. The people of the werf described how Short Kwi was bitten and everyone claimed credit for his part in saving Short Kwi's life. One man had killed the snake, another had cut the fang punctures, and others had given advice at the time and later. The leg had 765 swelled enormously and the medicine men had cut the swollen skin to let blood; the scars of this still showed on the healthy thigh above the blanket. All the people seemed very depressed when talking about it, though; for one reason, they ate meat less often, but also they truly admired him and did not seem to enjoy watching the disaster. Toma asked Short Kwi how he felt and Short Kwi said he thought that his leg had seemed to be getting a little better during the last few days.

582 It was almost evening, and we heard voices singing in the veld. Two women and a young girl were coming home from a trip for veld food. These three were also very happy to see us and the little girl kissed me but not the men, then asked for her mother, who lived at Nama and whom she had not seen for seasons, and we told her that her mother was well. The girl had been newly married and she was as pretty as she could be, with lots of beads, and with long ornaments of tsi nuts hanging beside her face. She wore a fine kaross which she had rubbed with red powder, often a sign to men that a 291 822 224 841 girl is menstruating, as perhaps she was, that men may be careful not to touch her and endanger their powers to hunt. 784 Marriage seemed to have agreed with her. She looked very